

THE NEW *ABOLITIONIST*

“Abolish the White Race — By Any Means Necessary”

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“MAKING EDUCATION POSSIBLE” —FOR WHITE FOLKS

by Phil Rubio, Durham, NC

How did Bluefield State College, a historically black college (HBCU) in Bluefield, West Virginia, come to be 92 percent white? Community leader Rev. David Deberry has described the removal of black leaders' portraits from the walls and the elimination of black fraternities and sororities—as well as many black history books—as “ethnic cleansing.” Linville

land-grant colleges to establish black schools. But with the mechanization of the coal industry and the subsequent loss of mining jobs in West Virginia, white coal miners' children began turning to BSC and another HBCU, West Virginia State (itself now 86% white), for cheap, convenient college education. By 1965 BSC was majority-white. The administration reacted to campus protests in the 1960s by accelerating white enrollment.

Historically, HBCUs were severely limited in their course offerings by state legislatures determined to prevent black advancement and competition with white schools. But today many white students across the South have enrolled at the HBCUs that were absorbed into state school systems, which were integrated in the 1960s. Black colleges have always been open and integrated, but black HBCU students express concern that white students avoid school social life or learning about black history. At some schools black students have protested the threat that rising white enrollment poses to their school's black cultural character.

Black enrollment grew 26% from 1976 to 1994 at America's 109 HBCUs in response

exclusively-white higher education, are being held to higher integration standards than TWIs. For example, 13 HBCUs nationwide are now at least 20% white. The five public HBCUs in the North Carolina system have been pressured to increase their white enrollment (currently 16.5%). Tennessee State

Confronting a white “Black College” in West Virginia

Photos from Bluefield State College's promotional brochure. Note the Black students up front and the white students strategically placed in the background. The school's motto is “”Making Education Possible.”

Hawthorne, BSC's last black professor, has joined other former black faculty members in filing suits against the school over their dismissals. And Garrett Olmsted, a white sociology/anthropology professor, was fired last year after challenging what he called BSC's “cultural genocide.” Meanwhile, BSC's literature and web site still boast of its proud, rich black tradition, and BSC continues to receive about \$1.6 million in federal funds earmarked for black colleges.

BSC was established in 1895 as a black college to benefit black coal mining families, using money from the 1890 Second Morrill Act that mandated states with segregated

to the anti-affirmative action backlash at traditionally white institutions (TWIs). But white enrollment at HBCUs grew 70% during that same period. Ironically, America's 50 public HBCUs, originally founded like all HBCUs from 1837-1964 as an alternative to

University was ordered by a federal court to raise white enrollment to 50% by next year. And a 1992 U.S. Supreme Court school desegregation ruling (*U.S. v. Fordice*) threatens the autonomy of Mississippi's three public HBCUs.

In 1998, BSC fired Dr. Olmsted for not reporting to work—after he had endured several months of physical threats by students and campus security. But it's clear the real reason for his firing was that he gave speeches and wrote a paper protesting the absence of black faculty, the declining number of black students, and the removal of “all traces of black culture” from BSC. The price Dr. Olmsted paid for his dissent, according to the administrative law judge who ordered him re-instated him last year (that ruling is on appeal), was constant widespread harassment and eventually termination. Meanwhile, BSC's response to being confronted has been

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ABU-JAMAL ON RACE TREASON

Editor's note: Mumia Abu-Jamal is an award-winning radio journalist and former Black Panther who was unjustly convicted of the murder of a Philadelphia police officer in 1982. Jamal currently sits on Pennsylvania's Death Row. In recognition of his fight for justice worldwide, students at Evergreen College in Olympia, Washington elected Jamal as their Honorary Speaker at commencement ceremonies on June 11, 1999. The following is an excerpt from his taped thirteen-minute speech that was played at the event.

Now, unless I miss my guess, Evergreen is not a predominantly Black institution, and my choices heretofore given may seem somewhat strange to too many of you, for far too many of you may identify yourselves by the fictional label of "white." In truth, as I'm sure many of you know, race is a social construct. That said, it is still a social reality formed by our histories and our cultures. For those of you still bound by such realities however, I have some names for you like John Brown, Dr. Alan Berkman, Susan Rosenberg, Sue Africa, and Marilyn Buck, for example. Each of these people are or were known in America as white. They are all people I know of, who I admire, love, and respect. They all are or were revolutionaries.

John Brown's courageous attack on Harper's Ferry was one deeply religious man's strike against the hated slavery system and was indeed considered one of the opening salvos of the U.S. Civil War. Dr. Alan Berkman, Susan Rosenberg, and Marilyn Buck were all anti-imperialists who fought to free Black revolutionary Assata Shakur from an unjust and cruel bondage. They are the spiritual grandsons and granddaughters of John Brown. Dr. Alan Berkman, Marilyn Buck, and Susan Rosenberg were treated like virtual traitors to white supremacy and thrown into American dungeons. Buck and Rosenberg remain so imprisoned today. They lived lives deliberately and chose liberation as their goals, understanding that our freedom is interconnected. They chose the hard road of revolution, yet they chose. And but for that choice they are just like each of you seated here tonight, people who saw the evils of the system and resolved to fight it. Period.

Now, the name Sue Africa may not be

known to you. She's what you may call white. Yet when she joined the MOVE organization, the system attacked her bitterly for what was seen as a betrayal of her white-skin privilege. On May 13, 1985, she lost her only son because the Philadelphia police bombed the house she was living in. She served over a decade in prison where the guards vilely taunted her in the hours and days after the bombing. When she came out, she went right to work to rebuild the MOVE organization in Philadelphia. She lives her life deliberately

by promoting John Africa's revolution each and every day. Except for that choice, she's just like you.

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Treason to whiteness is loyalty to humanity.

NOT SO COMPLICATED

Freedom and the Black Revolution

by the Editorial Board

The May 1999 issue of the *New Abolitionist* carried a letter from Louis Beam, the militant white-power advocate. In our reply, we pointed out the need to "challenge the privileges of the white skin, [which] more than any other single factor, blind people to their real interests." We went on to say that anyone who is "serious about revolution *must* embrace the black revolution, because historically it represents more than any other force a radical alternative to this society." As an example of the force of the black revolution we offered the neighborhood Afro-American church, "where the lady who empties bedpans at the county hospital during the week enjoys as much prestige and authority as a lawyer or a doctor—if she can bake a good sweetpotato pie."

Michelle Billies and Jennifer Harvey, both active with the New York abolitionist movement, wrote a letter in response to us, which they titled "The Revolution Will Be Complicated" [July 1999 *New Abolitionist*]. In it they reproached us for advocating a "binary understanding of race" that erases "people of color" who identify as neither black nor white. They also charged us with ignoring sex oppression. They objected particularly to our comment about the black woman and the sweetpotato pie, which they said perpetuated a demeaning stereotype and overlooked the under-representation of women in the Afro-American church. (Their letter and the exchange with Beam are both on our website, www.newabolition.org/.)

Billies and Harvey treat the situation of "people of color" as parallel to that of black people. They treat their own situation, as women "on the margins of normal sex," as parallel to that of "people of color." Instead of identifying the underlying dynamic of the society and developing a strategy to overturn it, they posit multiple, parallel, and intersecting oppressions with equally valid claims to attention. Like many in the sway of identity politics, they cannot imagine a role for themselves in the new society or the movement unless their own particular oppression and the constituency based on it is directly repre-

sented. The effect of their approach is to dilute the struggle against whiteness and discount the significance of the privileges they enjoy as whites.

Our aim is not to catalog oppression, which comes in many forms, but to abolish it. The struggle against whiteness offers the greatest potential for mobilizing a movement that will abolish all oppression. While it gains strength by opposing patriarchy and all forms of oppression, the struggle against whiteness is the key to revolution in the U.S.—not one of the keys, not one among a list of important tasks, but THE key. This is not a moral stance. We do not rank oppressions from bad to worse. All oppression is morally wrong. Our stance is *political*. We want to *win*.

If race is a social construct, then a group's racial status is not determined by its "color." We do advance a binary theory of race, but it is not black and white as Billies and Harvey claim. It is white and human (in political terms, white and anti-white). The difference is that we do not assume that all the "people

of color" are part of the anti-white camp. The white race has been recomposed in the past, it is being recomposed today, and some of the groups who suffered severely in the past are being drawn into it before our eyes. We want to undo the whitening of the "old" whites and prevent the whitening of the "new" or potential whites. In pursuing these goals, it helps to recognize that, as a result of history, the black community occupies a special place within the anti-white camp.

Finally, on the sweetpotato pie. While it was probably ill-advised to offer that illustration without explanation, we doubt that it would have made a difference to Billies and Harvey, who apparently prefer that the church community not honor individuals for the art and devotion they bring to it. And the number of women in the pulpit is a very limited reflection of their power in the Afro-American church. (See the excerpt below from Ralph Ellison's *Juneteenth*, as well as the letter from Tulsa on page 6.)

From *Juneteenth*, by Ralph Ellison (Random House, 1999)

"But you remember how it was, Bliss: In the daytime hot under the tent with the rows of benches and folding chairs; and the ladies in their summer dresses and their fans whipping up a breeze in time to the preaching and the singing. . . That's right. All the solid substance of *our* way of doing things, of *our* sense of life. Everything ordered and in its place and everything and everybody a part of the ceremony and the evocation. . .

"And the feasting part. There was all those ladies turning out fried fish and fried chicken and Mr. Double-Jointed Jackson, the barbecue king, who had come out from Atlanta and was sweating like a Georgia politician on election day—excuse me, Bliss—supervising sixteen cooks and presiding over the barbecue pits all by himself. Think about it for a second, Bliss; it'll come back to you, because even if you look at it simply from the point of eating it was truly a great occasion. . . .

"Lord, we et up fifteen hundred loaves

of sandwich bread; five hundred pounds of catfish and snapper; fifteen gallons of hot sauce, Mr. Double-Jointed Jackson's formula; nine hundred pounds of barbecue ribs; eighty-five hams, direct from Virginia; fifty pounds of potato salad and a whole big cabbage patch of coleslaw. Yes, and enough frying-size chicken to feed the multitude! And let's not mention the butter beans—naw! And don't talk about the fresh young roasting-ears and the watermelons. Neither the fried pies, chocolate cakes and home-made ice cream. Lord, but that was a great occasion. A great occasion. . . I'm not just talking about the eating. I mean the *communion*, the coming together—of which the eating was only a part; an outward manifestation, a symbol, like the Blood is signified by the wine, and the Flesh by the bread. . . Ah yes, boy, we filled their bellies, but we were really there to fill their souls and give them reassurance—and we *filled* them."

SOUTH OF WHITE PHOENIX

The Geography of Whiteness

by Jean Reynolds, Phoenix

Why is it that such a large percentage of Blacks and Chicanos live in south Phoenix? Is it because people just like to live with “members of their own race,” or are there deeper reasons? A look back at Phoenix history reveals that this segregation came about through government-supported policies. These policies upheld white privilege at the expense of Blacks, Chicanos, and other people of color.

Prior to the 1950s, whites enforced total segregation of Blacks from Phoenix churches, schools, theaters, and restaurants. Similarly, residents of Mexican descent were forced into the basements of churches, inferior schools, the balconies of theaters, and only allowed to swim in public pools or dance in popular dance halls one day a week. It was a taboo to cross Van Buren and enter the “north” part of Phoenix (except to work) until well into the 1940s. Blacks and Chicanos were denied access to well-paying jobs. Instead, they often took menial jobs such as farmworkers, industrial and manual laborers, laundry workers, or as maids for middle-class or rich whites.

Drawing the color lines

But this kind of segregation wasn’t the only kind of discrimination that existed. Government policies and local real estate developers enforced another kind of segregation that kept south Phoenix black and brown and north Phoenix white. During the 1930s the federal government created the Home Owners’ Loan Corporation (HOLC), which mainly provided financing for homes and business loans. Another program, the Federal Housing Administration (FHA), encouraged banks to lend money to prospective home-owners by offering insurance on “approved” homes.

What these programs meant in reality was that many white people in Phoenix bought new homes while most people of color continued to live in substandard housing. Why? Because both the HOLC and the FHA relied on certain standards to determine property values. These standards were based on the race and class of the residents living on

A map of south Phoenix coded by race, 1937. The dark blocks represent “Negro” and “Latin American” neighborhoods. —Arizona Dept. of Library Archives & Public Records

the property. This is how it worked:

HOLC appraisers surveyed Phoenix to determine the “security” of properties. They created a map, labeling the best properties with an “A” and the “hazardous” properties with a “D.” The appraisers relied on local real estate standards to grade the properties. Local developers created these standards by ranking people on a scale of racial desirability. For example, whites of northern Euro-

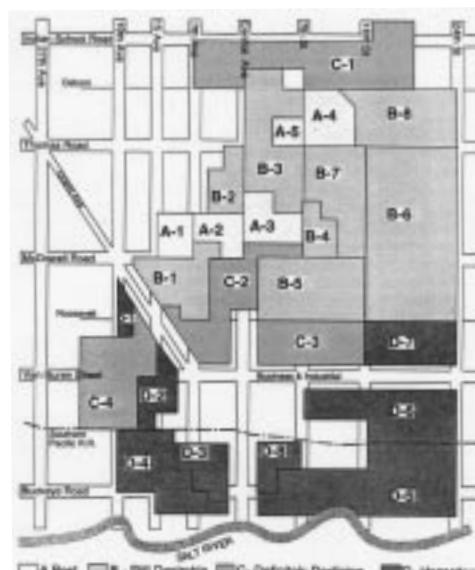
pean descent were given the highest rating, while Blacks and Chicanos ranked the lowest on the scale. According to Phoenix real estate guidelines, if a non-white family moved into a neighborhood north of Van Buren, property values would begin to decline. Therefore, no non-whites were welcome. Whites, on the other hand, took full advantage of HOLC and FHA programs to move into better homes.

Inventing south Phoenix

South of Van Buren, most neighborhoods were already poor. Federal loan programs and local banks made sure they stayed that way. Before someone could get a loan to buy a house, start a small business, or improve her property, her land had to be appraised. The appraisal was based on the HOLC map. Residents of southern neighborhoods couldn’t get financial help because they lived in areas rated as “hazardous.”

Therefore, people of color were not just excluded from homes in north Phoenix neighborhoods, they were denied money for economic growth and development in their own communities. The makings of a poor “south Phoenix” had begun.

In the 1930s, “south Phoenix” was defined as the area between Van Buren and north of the Salt River, which is now consid-



ered downtown. After World War II, many Blacks and Chicanos (and other poor folks) began to move to cheaper housing south of the Salt River, which was an agricultural area outside the city limits until 1960. This is the area we now call "south Phoenix."

Thus, "south Phoenix" is not a fixed geographical area but a concept, defined as wherever Blacks or Chicanos are concentrated. This concept still exists today and is a direct result of federal policies and local practices that maintain white privilege.

The next south Phoenix

Now the city is planning to develop the Salt River area—from 24th street to 19th Avenues, from Baseline to Buckeye. A plan called "Beyond the Banks" envisions a recreational area, hotels, and other dreams of grandeur. What happens to all the poor, mainly Chicano and Black folks in these areas? They'll have to be removed if the city wants to attract all those visitors and businesses. So, as in the past, they will be forced to live on some other piece of land unwanted by whites, perhaps out of the city's boundaries. When that happens, yet another south Phoenix will emerge. Unless we do something to stop it.

Making (White) Education Possible

Continued from page 1

to establish a one-time diversity task force and an ineffectual "Multicultural Advisory Committee."

Besides the whitening of HBCUs and the isolation of dissenters from mainstream white bigotry, this story also underscores the limitations of the movement to save affirmative action on the basis of "diversity" rather than reparations. "Diversity" as a rationale for affirmative action is self-defeating. It has backfired into something that tolerates minimal black enrollment at TWIs to enrich the white collegiate experience while simultaneously insisting that HBCUs be made more "tolerable" for whites. Until the built-in currency of whiteness is devalued, both "diversity" and "race-neutral" schemes will encourage more whites to not only demand "their" slots back at TWIs, but also more space at HBCUs: the very shelter that African Americans erected against the storm.

Check out our web page: www.newabolition.org

Mandatory Minimums & White Privilege

Recently the news program 20/20 featured the story of a young white man who has been sentenced to twenty-five years in prison under his state's mandatory-minimum sentencing laws because he let his emotions get to him after seeing his girlfriend sitting on another man's lap. The young man broke the lock on the new boyfriend's front door, went in, and after seeing the girl on the new boyfriend's lap, punched the new boyfriend in the nose. The 20/20 reporter talked about the fact that the young man who got sentenced to twenty-five years had never been in trouble with the law before, and was basically a model citizen. There was also a lot of talk about how this was an "unintended consequence" of mandatory sentencing laws.

Now of course anyone who has lived in America for more than two days and who is honest knows that the only real "unintended consequence" of these laws is that people with white skin will be sentenced to spend such looong time periods in prison. I feel sorry for the young white man, but I can't help but also feel grateful that he and others like him are being sentenced (although not nearly as many whites are being sentenced as non-

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whites). This is because the only way these Draconian laws are going to be revisited is if they affect white people in the same harsh way they are affecting black people. Of course, just repealing these laws on this basis would not do anything to change the status quo, or the concept of white privilege in America, but my brother is already of victim of this American form of "ethnic cleansing," serving a life term in a Florida prison for stealing a car. We can't wait for the American collective conscience to change and the concept of white privilege to be abolished.

— sent by an anonymous reader

American Tragedy Revisited

Small town Pennsylvania. David, age 41, part-time truck driver, two kids, unhappy with his life and wife, goes searching for love on the internet. He finds Jo, also married and unhappy; they get together in virtual space. Now they're ready to meet in the flesh. So he tells his wife Carolyn he's going to see a guy about a job, hops in his car, and drives to the Boston suburbs to meet Jo. They decide to ditch their respective mates and get together.

Jo's husband reacts to the news by firebombing her car, then exits the scene. Back in Pennsylvania, Carolyn, learning of the situation, decides what she needs to do to get her husband back is to kill Jo. Not being a killer herself, she goes around town looking for a hired gun. Her girlfriend volunteers her 17-year old stepson. The women figure that since Jo's husband firebombed her car, he'll be the one to take the rap for the murder. Carolyn gives the kid her \$1,000 income tax refund and a photo of David, ordering

him to ship Jo's head back in a box but not to hurt her husband. The kid spends the money on drugs and parties and comes back for more. She gives him another \$1,000 and asks him to bring her Jo's jewelry so she can sell it to pay for the hit. When the kid comes back for still more money, and breaks down and confesses he has spent all the money and has no intention of doing the job, Carolyn flips out, goes to mental health counseling, and gets turned in. She now faces felony charges.

—Beth Henson, Boston

John Brown

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LETTERS

Black liberation history is one of the first baby steps Louis Beam is being dared to embrace in the essay "Not So Fast: Freedom and the Black Revolution" [May 1999 *New Abolitionist*]. In the essay, "The Revolution Will Be Complicated" [July 1999 *New Abolitionist*], Billies and Harvey overcomplicate matters, arguing that sexuality is the prime tool of oppression. This type of reasoning separates the oppressed, keeps us under the thumb of the state, spinning our wheels, fighting among ourselves.

Of course, anyone who has studied previous issues of *Race Traitor* and the *New Abolitionist* have noted that these do not "ignore the intersection of oppression" and are not devoted only to "white and black" issues. Billies and Harvey disregard that the former essay was written as a response to Beam, not as a strict definition of what the *New Abolitionist* and *Race Traitor* are all about.

Secondly, I found it unsettling that Billies and Harvey labeled a black cleaning woman being revered for "her cooking . . . a sweepotato pie, no less," as a sexist stereotype. This is a cultural aspect of Black and Southern women, one prided by myself and many women I know in the communities of the South and Midwest. To label this as a sexist stereotype is to condemn it. Condemnation of a culture one may not share leads to cultural homogeneity, or totalitarianism. This is unacceptable. If Billies and Harvey want to comment on culture, perhaps they should write essays about their teachers, "Collins, Lorde, Smith, Anzaldua, Logones, and many others."

Susan Douglass, Tulsa, OK

Thank you for sending me the May 1999 issue of the *New Abolitionist*. While I really enjoyed reading the newsletter, I see imperialism as being the principal contradiction rather than whites identifying themselves as whites. This is not to say that the work you are doing is not extremely important, but as evident in the bombing of Yugoslavia we know that white imperialists will murder in masses even fellow white racists whenever its dominance is in question.

I also have to admit that I have a hard time seeing John Brown as a symbol of the abolition of the white race. By declaring whiteness as a mindset this excuses "race trai-

tors" from radical direct action. I can see John Brown as a symbol of the abolition of this racist prison system.

Kunta Kenyatta (R#140-858) / Ohio State Penitentiary / 878 Coitsville Hubbard Road / Youngstown, OH 44505

Thanks for your letter. We agree with you that the global system of pillage is ultimately the system we have to overthrow and replace. However, we believe such a task is impossible so long as a great number of this country's poor prefer the privileges of whiteness to the chance to build a new world. In their defense of their privileges, whites will support the plunder of Africa, the looting of Latin America, and even the bombing of people who, if they ever came to our shores, would be defined as white. Also, we do not consider whiteness to be merely a mindset. More importantly, it is a system that privileges some and subordinates others. For us John Brown is a call to traitors to the white race to join the rest of humanity through direct action to overthrow that system.

I am a black 30 year-old male. I am well-cultured, having traveled to many different countries. I deal with both societies. I work with educated white males during the day and bond with poor uneducated black males and females after. My brothers gripe about not being able to find jobs while I deal with racist white men all day. Racist white males want us to play this game that's a little played out. What happened at Harper's Ferry is nothing compared to what is coming. A lot of blacks are fed up, from discrimination to police brutality, it's getting worse. Often while conducting business over the telephone I know I'm often mistaken for a white male. Once they see me in person I notice the look in their eyes; that scared look. They know we're coming.

Kevin Richardson

I have long pondered over the default of whiteness in our society and find your web sites fascinating. Your philosophy makes the utmost sense, but I'm afraid you'll have your hands full for a very long time trying to push it forward. The articles are provocative and do get the brain juices flowing.

But, I am not a Harvard professor, or a business owner, or a writer, or an artist. I am

just a marginally lower middle class "white" person who would like to be able to do some small things in my daily life to further the breaking down of white privilege. Can you offer any "bite-size" actions I might take? Should I wear a t-shirt or a button that says "Don't assume I'm white"? Should I check "other" on the census next year? Should my next move be into a "redlined" community? I hope you don't think I'm being flippant or too simplistic. I'm seriously looking for something I can do *a la* "think globally, act locally."

Barbara

Thank you for your letter. Abolitionism is a political project, like opposing a war, abolishing slavery, or fighting for free public health care. One need not be a Harvard professor or a businessman to engage in politics, but one does need to think about getting together with others, both locally and globally. Any or all of the things you suggest may be useful as part of a group effort. Our aim is to build a movement. Toward that end, we maintain a web site and publish a journal and newsletter. We invite you to read our material and take part.

My first visit to your web site was such a refreshing way to start the day! I've had 38 years of white privilege and I'm happy to see it directly challenged. I, for one, am tired of white whining, especially about affirmative action. Almost everything I have is the direct result of the power of being white—where my grandparents lived, the jobs they had, the property they owned—all impossible if they were not white. It is inconceivable that my parents could have had successful careers in Northern Idaho, be financially stable, and send me to college if we had not been white. Affirmative action got me into medical school, because I was a white woman. Am I thankful? Yes, but I'm ashamed too. I know that this country was literally built by our African forebears and their descendants deserve credit, and every opportunity for success. The greatest American story is the resistance, accomplishment, and community created under the worst of circumstances by enslaved Africans! I commend all Americans for working to end racism. Your website lifted my spirits and encouraged me to keep doing my part. Thanks.

Sue Taylor, MD / Seattle WA

I have just learned about your organization and am trying to get my mind around your ideas. If I understand it, your intent is

to eliminate the concept of whiteness and the privileges associated with it. I am white, don't think I'm better than anyone else, and it makes sense to me. As long as we continue to think of being white as being different than others, how can we eliminate inequality?

Here's a question: What about "blackness, yellowness, redness" or any other skin-color race designation? Would not a better goal be the elimination of divisions based on skin color, or, for that matter, any other physical characteristic?

Regardless of your answer, thanks for moving the dialogue beyond the old, tired discussion of racism that brings little change or hope to any of us.

Anonymous

We don't think that black, yellow, and red have played the same role in history as white. The white race is a club whose purpose is to defend and expand unearned privilege, whereas blackness, redness, and yellowness serve at least to some degree as defenses against oppression. We believe that the abolition of whiteness would have consequences for the existence of "other races," but we can't be sure what those consequences would be, and we don't take the same approach toward them we do toward whiteness.

Just a word of support from Great Britain. Your opinions seem correct to me in ev-

ery way. However, I have one (small) question: Throughout your articles you speak merely of the abolition of the "white race" as a mindset. Whilst I laud this goal, you do not seem keen to turn the same argument against all the other "races" on a global scale. We should abolish all "races" which perpetuate their hegemony on the basis of skin colour. Or ancestry. Or caste. Or any other trivial point. While I appreciate that you are Americans addressing American race issues, it would be nice if you could be a bit more global. But I'm nit-picking really. You've given me a new term for myself—RACE TRAITOR—and have forced me to think about issues which I haven't touched in a long time. I wish you every success in the future and hope and pray for a "race" free world.

David E. Wickes

Thank you for writing, and we're glad you share our goal of a race-free world. But tell us, where in the world do "other races" exercise power—in your terms "hegemony"—over whites?

Over the past several years, I have noticed a resurgence of Celtic pride here in the United States, which, as an American of Irish ancestry, I originally viewed with some interest. To my dismay, I came to realize that this trend was completely devoid of social action and is in fact hypocritical and empty.

Irish ancestry was just another commodity to be shown off like a new pair of sneakers. While many Irish-Americans romanticize the Irish struggle, they freely partake of the privileges of whiteness here in the United States and often look upon blacks and immigrants with hateful disdain. I want no part of that.

A friend introduced me to an issue of *Race Traitor* and I was amazed. For the first time I was able to "see" whiteness. I can now see that the construct of whiteness is oppressive and deceptive. It is tragic to see how whiteness becomes internalized by those called white and those who are deemed "other." This deception has helped the ruling class perpetuate human tragedy in the U.S. and around the world. I'm sharing what I've learned with friends and family to help them challenge their views of race and power. I hope they will become traitors too.

Matthew Foote

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THE NEW ABOLITIONIST WHITENESS INDEX

Infant mortality rate (deaths per 1,000 live births)
for Black babies in 1994: 15.8

Infant mortality rate for white babies in 1994: 6.6

Maternal mortality rate (deaths per 1,000 live births)
for Black women in 1990: 22.4 In 1980: 21.5

Maternal mortality rate for white women in 1990: 5.4 In 1980: 6.7

Cancer rates for black men per year per
every 100,000 persons: 557.2 cases
Cancer rates for white men: 464.0
Cancer rates for white women: 348.0
Cancer rates for black women: 331.0

Life expectancy for Black females, in years, as of 1995: 74.5
Life expectancy for white females, in years, as of 1995: 80.1
Life expectancy for Black males, in years, as of 1995: 64.8
Life expectancy for white males, in years, as of 1995: 73.6

Percent of American population that is Black: 13
Percent of persons with AIDS who are Black: 45
Percent of all new HIV infections who are Black persons: 57

Percent difference of incidence of colon cancer for
Black men compared to white men: 20%

Percent difference of incidence of multiple myeloma for
Black men compared to white men: 50%

Percent difference of incidence of prostate cancer for
Black men compared to white men: 71%

Percent difference of incidence of lung cancer for
Black men compared to white men: 36%

Median waiting time, in days, a Black person waits
for a kidney for transplant: 1,082

Median waiting time, in days, a white person waits
for a kidney for transplant: 553

Percentage of Black people who live in poverty
(as defined by the federal government): 30%
Percentage of whites who live in poverty: 13%

Sources: *Rachel's Environmental Weekly*, *Statistical Abstract of the United States*, *Black Americans: A Statistical Sourcebook*, *New York Times*, *Arizona Republic*

What We Believe

The white race is a historically constructed social formation. It consists of all those who partake of the privileges of the white skin in this society. Its most wretched members share a status higher, in certain respects, than that of the most exalted persons excluded from it, in return for which they give their support to a system that degrades them.

The key to solving the social problems of our age is to abolish the white race—in other words, to abolish white supremacy. Until that task is accomplished, even partial reform will prove elusive, because white influence permeates every issue, domestic and foreign, in U.S. society.

The way to abolish the white race is to challenge, disrupt and eventually overturn the institutions and behavior patterns that reproduce the privileges of whiteness, including the schools, job and housing markets, and the criminal justice system. The abolitionists do not limit themselves to socially acceptable means of protest, but reject in advance no means of attaining their goal.

Which Way Will They Go?

It was reported that Benjamin Smith, the white power devotee who went on a killing spree in Illinois and Indiana before turning his gun on himself last July, attributed his anger to “race traitors” at New Trier High School, where he went before he attended college at the University of Indiana. New Trier serves the affluent white suburbs north of Chicago. The Winter 1996 issue of *Race Traitor* published a letter from a student there. She described the place as follows:

“Everything here is a rat race. We feel the pressure to get into an Ivy League college, earn a 4.0 grade point average, participate in activities that students really couldn’t give a damn about, take as many ‘intellectually stimulating’ courses as can possibly fit into four years, and fit into this twisted little image of what a New Trier High School student should look like, act like, and in general CONFORM TO. It’s all about trends, who’s doing what, where’s the place to be, and who will go furthest in life.”

We recently contacted the writer to see if she could tell us anything about Smith. She says she knew him but not well. She knew his girlfriend, Christy Weiss, whom the press has reported as sharing Smith’s white supremacist views. In high school Weiss was first a wigger and later a Dead-head. Conditions like those described above produce both abolitionists and neo-nazis, and for some young people disgusted with official society and looking for alternatives, which path they take is almost an accident. For us the lesson is that it is worse than useless to oppose “white-power extremists” without opposing the society that generates them.

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